

CHRISTIAN STATESMAN

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"THE COAT AND TROUSERS DON'T MATCH"

By REV. KENNETH G. SMITH

Something has happened to Uncle Sam's uniform! It is not that it needs to be cleaned and pressed, nor does it seem to be worn out. It is just that the coat and the trousers do not seem to have been cut from the same material; and they really clash! As a matter of fact, Uncle Sam seems to be trying to wear parts of two different uniforms, assuming the role of a soldier of compromise. He is like the soldier described by the Rev. Vance Havner in the "Paul Harvey News." This uncertain soldier in our un-Civil War, figuring to play it safe, dressed himself in a blue coat and gray pants and tiptoed out onto the field of battle. He got shot from both directions!

America has since her birth endeavored to clutch to certain principles distinctly Christian and yet at the same time refrain from definitely identifying herself to God and to the world as being essentially Christian. As a result, Uncle Sam finds himself constantly in that unfortunate position of being "shot at" from both sides. This can be seen over and over again; but perhaps it is as clearly seen in the way Uncle Sam, trying desperately to give a religious impression, still dodges, denies, and defies by practice the God-ordained institution of the Sabbath, otherwise called the Lord's Day.

Now the Fourth Commandment says "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed

the sabbath day, and hallowed it." This commandment was given with the other nine to Moses upon Mount Sinai, written by the finger of God in tables of stone; and these ten commandments comprise God's moral standard for mankind. Unlike the idea that these laws were all abrogated with the coming of Jesus Christ, it is evident that this table of laws, never intended to be the means of man's salvation is however the guide to instruct men and nations as to what pleases the Lord. Salvation, whether prior to Christ's coming to die for sin or after, is all the result of God's grace through the shedding of blood. The law was given in order that sin might be exposed, and thereby become a "schoolmaster bringing us to Christ." But it was also given to instruct us as to the nature of moral righteousness which every man on the face of the earth is obligated to fulfill. And certainly the fourth commandment is no exception.

The New Testament Church understood the principle of "the sabbath," nor did they violate it by commemorating the resurrection of the Lord Jesus on the first day of the week. John records for us in Revelation that this day was known as "the Lord's day"; and other portions of the scriptures indicate that the apostles to perform the functions of the Church assembled and worshiped on this day. Even as Jesus had said that He was Lord of the Sabbath, the apostles still recognized the significance of one day in seven set aside for the express purpose of worship. It was the Lord's day. Not that the other six days did not belong to the Lord also, but even as God Himself had shown through the mode of creation, one day was to be set aside for physical rest and spiritual nourishment. After all, that is

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A Letter to My Congressman

I SPEAK FOR CHRISTIAN CITIZENSHIP

By ELLEN L. HEACOCK
Denver, Colorado

(This letter and her record of citizenship activities won for Miss Heacock first place in Division A in the 1957 Citizenship Contest sponsored by the International Society of Christian Endeavor.)

Dear Mr. Congressman:

Today's teen-agers are faced with many serious problems—problems such as communism, racial prejudices, juvenile delinquency, dope, and alcohol. The world is giving us these problems and demanding an answer to them from the teen-agers. We fully realize the seriousness of them. We acknowledge the fact that our lives are directly affected by them, whether they be international, national, or local problems.

Communism is one of the problems that concern not only teen-agers, but people everywhere. This is an especially big problem to Christians because the communists don't believe in God. The few that know Him are forbidden to worship Him. We are deeply humble that we live in a country that is willing to fight against such human oppression. We feel it is our obligation to God and mankind, not only to fight to free these people from communists domination, but to share with them our wonderful message of peace and joy with Christ. With Christian love and perseverance we can make this a world filled with peace and the love of Christ.

We have another problem in the United States that is of major concern to most of us. This problem is racial segregation and prejudice. God is no respecter of race or color. Then why should we be? We are disobeying the command to "love one another" when we refuse to associate with people whose skin is a different color than ours, whose speech is accented, whose customs are different than ours. Love is the answer to this problem. When we have brotherly love for people of different races, we have an understanding of them and their problems. Instead of forcing them to accept our way of life we must make them feel welcome and wanted. We teen-agers have many opportunities each day to spread Christian love to both the new and old Americans of different races. With Christ's help we can all do our part to end racial strife.

Juvenile delinquency is a problem that has plagued through all ages. It seems to have reached its height with our age. Why do so many young people use dope, drink alcohol, and smoke? Why do they destroy public and private property? And why do they steal? Poor home conditions, unbalanced emotions, and bad influences are the answers, say some people. The main cause of juvenile delinquency

is a lack of Christ in the teen-ager's life. It is our responsibility to let Christ's light shine through us to them. We needn't shun these teen-agers because they have gone astray at one time. Instead we should befriend them and try to guide them in a straight path. We have a responsibility to show these teen-agers that they don't have to smoke and drink to act grown-up, that they don't have to use dope to be one of the crowd. We have a responsibility to prove to them that by being a Christian they can rise to greater heights than they ever dreamed of.

Yes, Mr. Congressman, we teen-agers are faced with these problems and many others. We realize that we have many responsibilities to our God and to our world in accepting them. Our acceptance of these responsibilities will affect people of all nations and of all races: If we can bring Christ into the lives of non-Christians we will eventually wipe these problems off the face of the earth. It is our responsibility to let others know of Christ and of the wonderful peace He brings to those who love Him. When others learn of this there will be no communist domination. There will be no racial prejudices. There will be no teen-age vandalism.

How we handle these responsibilities and problems will not only affect our generation, but it will affect the future generations of the world. We can pave the way to a peaceful world, but we have to train our children to follow and maintain the road of peace. Just as we have come to know Jesus Christ through our parents' guidance, so we must train our children to know Him. Only in this way can peace be truly preserved.

Just how will we handle these problems? We have many things to contribute toward solving these problems. We have education, a high standard of living, and a free government with which to work. All of these tools are worthless without Christian love, understanding, energy, and perseverance. In the hands of non-Christians these tools could become weapons of war. Therefore we Christian teen-agers must put forth every effort we have to overcome these problems that are facing us.

Yes, today's teen-agers are faced with many problems. We realize that we cannot make this a better Christian world by ourselves. Just as America's foundation is a faith in God, so we are accepting the challenge to make the foundation of the world a

faith and trust in God. We are thankful for the Christian leaders of our country and pray that we might follow in their footsteps. It is with God's help that our leaders function now and it is our earnest desire that He will always help those, who like you, help govern America. Mr. Congressman, we teenagers realize that it is only with God's help that we will be able to fulfill this challenge which we have accepted.

DR. WILLIAM WILSON MCKINNEY IS HONORED BY GENEVA COLLEGE

The President and the Executive Secretary of the National Reform Association figured rather prominently early in June in the graduation exercises of Geneva College, located at Beaver Falls, Pa. Dr. J. Renwick Patterson, Executive Secretary, gave the baccalaureate sermon in the College Chapel on Sabbath evening, June 2, speaking on "The Complete Life." At the graduation exercises in the College Stadium on the morning of June 5, he had the further privilege of presenting Dr. William Wilson McKinney, President of the Association, for the degree of Doctor of Laws.

In presenting Dr. McKinney, Dr. Patterson read the following citation: Mr. President, I have the honor of presenting William Wilson McKinney for the degree of Doctor of Laws. He was born in Easton, Pennsylvania, the son of Dr. William Glenn McKinney, a physician, and grandson of Dr. William Wilson McKinney, a Presbyterian minister. His preliminary education was received in the public schools of Trenton, New Jersey, where he completed his high school course in 1910. He received the degrees of Bachelor of Arts and Bachelor of Science in the College Department and School of Education of the University of Pittsburgh.

He received the degree of Bachelor of Sacred Theology from Western Theological Seminary in 1919. Following graduate work at Auburn Theological Seminary, he received the degree of Bachelor of Theology in 1922. Specializing in Education and History, he received the degree of Doctor of Philosophy from the University of Pittsburgh in 1936. Grove City College awarded him the honorary degree of Doctor of Divinity in 1940.

Dr. McKinney's 38 years in the pastorate have been devoted to two congregations. From 1919 to 1928 he was pastor of the Round Hill Presbyterian Church of Elizabeth, Pa. Since that time he has served continuously as pastor of the First Presbyterian Church of Ambridge. Three times he has been elected Moderator of Beaver Presbytery. He was elected Moderator of the Presbyterian Synod of Pennsylvania in 1940, of which Synod he has served as President of the Board of Trustees, and for two terms has been on its Council.

As an author Dr. McKinney has written exten-

sively in the field of church history and on questions of temperance and morals. For nine years he wrote the weekly Sabbath School lessons in THE PRESBYTERIAN. Numerous articles from his pen have appeared in PRESBYTERIAN LIFE, CHRISTIAN STATESMAN, CHRISTIAN PATRIOT, and other publications. He is the author of "Early Pittsburgh Presbyterianism" published in 1938. He wrote the second chapter in "They Seek A Country . . . The American Presbyterians" which was published in 1955. Various other writings could be cited, such as a number of the annual publications of the International Christian Endeavor Society, including "The Program Guide for 1956-57."

He has been active in many fields of Christian service and has traveled extensively. In July 1950 he went as a delegate to the 11th Convention of the World's Christian Endeavor Union in London and in 1952 to the Pacific Area Conference at Honolulu. In 1951 he visited the missionary stations of the Presbyterian Church in Alaska.

He is at the present time president of the Beaver County Historical Society; President of the Presbyterian Historical Society of the upper Ohio Valley and chairman of its Publication Committee; President of the NATIONAL REFORM ASSOCIATION; Vice President and Director of the Sabbath Association of Western Pennsylvania and Recording Secretary of the Christian Amendment Movement. He is a director of the Western Theological Seminary and a member of the Board of Managers of the Presbyterian Home for the aged.

Mr. President, in view of his distinguished service, I have the honor of presenting for the degree of Doctor of Laws, William Wilson McKinney.

DR. HAVEN EMERSON, FRIEND OF TEMPERANCE, DIES

The temperance cause lost a great friend and co-worker in the death of Dr. Haven Emerson, who died at the age of 82 on May 21, 1957, at Greenport hospital, Southold, Long Island, New York, after a long illness. Dr. Emerson was one of America's pioneer public health physicians and a former health commissioner of New York City. He was a member of the City's Board of Health.

He was the son of Dr. John Haven Emerson, one of the city's first public health physicians, and grandnephew of Ralph Waldo Emerson. He was born in New York on October 19, 1874.

Graduating from Harvard in 1896 and from Columbia's College of Physicians and Surgeons in 1899, he entered the field of public health some fifteen years later when he joined the Health Department as a deputy commissioner. Three years later he was made a commissioner.

In the formation of some of the nations outstand-

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THE CHRISTIAN STATESMAN

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THE LORD'S DAY IN THE UNITED STATES

The office of the Lord's Day Alliance of the United States recently conducted a survey of the laws relative to the Lord's Day currently on the statute books of the nation's 48 states.

The preliminary report released by the Alliance reveals that only one of the forty-eight states has no Lord's Day laws. This is the state of Nevada, a state that is wide open to what we would expect of a state that has no regard for the Sabbath, a state whose social and welfare program is totally inadequate, and one in which gambling casinos, night spots and easy divorces flourish. It is a haven for underworld characters.

Thirty-eight of the forty eight states have laws prohibiting employment, labor and the engaging of worldly business on the Lord's Day—except works of necessity. These laws are basically the same in each state. There is, however, a wide variety of businesses exempt from the Lord's Day provisions. These exemptions differ in practically every state. They range from tobacco shops, newspaper and magazine counters, food stores, to garages, service stations and florists. However, these states do recognize the Lord's Day in their laws so that it is protected from complete commercialization.

There are twenty-seven states where the sale of liquor on the Lord's Day is illegal. There are an additional eight states which outlaw the sale of liquor in public places but which permit its sale in hotels and restaurants between certain hours to bonafide guests on the Lord's Day.

California and Nevada are the only states where the sale of liquor on the Lord's Day is wholly unrestricted.

Most all of the states protect the Lord's Day from desecration in the extreme. Practically all states prohibit boxing, prize fighting, wrestling, dog fighting, horse racing and other such activities on the Lord's Day. In fact, this appears to be the only Sabbath regulation on the Statute books of California.

The survey reveals that there is a need for a uniform Sabbath law in each State. This calls for the combined efforts of the church, together with interested businessmen in every state.

If the church is to keep the Lord's Day as her day, she must fight for it. There are more legal weapons on our side than there are against us. The maximum public opinion possible needs to be aroused to strengthen the existing Sabbath laws, to invade the states where the laws are weak or non-existent and to encourage legislators to give legal safeguards to this day, which is so essential to our American way of life.

America can survive in this complex civilization only if her spiritual roots are deepened and her spiritual foundations strengthened. In this the preservation of the Christian Sabbath is imperative.

AMERICAN LIBERTY

Inscribed on the Liberty Bell are the words of Leviticus 25:10: "Proclaim liberty throughout the land unto all the inhabitants thereof." Of course there was no thought when the bell was cast in 1753 for the State House of Pennsylvania in Philadelphia of the use to which it would be put on the morning of July 4, 1776.

The liberty proclaimed on that day is a liberty based on three simple principles: First, every man should enjoy his natural inalienable rights and not abuse them. Second: These rights cease when they clash with those of others. Third: Government must so control the individual as to promote the greatest good for the greatest number.

The liberty proclaimed on that day was never intended to be freedom to "do as you please." What was intended was liberty under law. Such liberty does not include freedom to revolt against the restraint of law, nor the right to exalt personal whims or habits above the public welfare. The liberty proclaimed was that which guarantees human rights, not whims or personal preferences. "It guarantees the right to live until life is forfeited by crime; the right to go and come as life requires so long as it is safe for the individual to be abroad; the right to pursue happiness in any way that does not make the individual a social liability; the right to believe what we choose and to express that belief in a proper fashion without thereby endangering either life or property; the right to worship God as conscience dictates up to that point where the individual conscience forces the person across the well established rights of others; the right to control such property as can be honestly acquired and socially used; the right to erect a government which shall protect us in all these rights and is answerable to us for such service." It was to protect man from the inhumanity of man.

While no nation in the world today enjoys a larger degree of individual freedom than here in America, yet we are far from being free from all the powers of exploitation that prey upon men. There are forces at work in America that threaten all the

erties we enjoy. Man, in his own strength, is not wise. History reveals that man in his own wisdom has never known what to do with liberty except to enslave himself. The very freedom we have cherished may, if abused, result in our ultimate enslavement. There must be restraints to freedom if it is to remain secure. It must be regulated by law—not merely by man-made law, but by God's moral law. A nation cannot wink at corruption and vice and still remain a free nation.

Here in America we have freedom that is highly cherished, but we also have freedom that is highly abused. Freedom is abused when we claim freedom to line our streets and highways with taverns and night clubs in some of which the most debase and sordid forms of entertainment imaginable are provided along with the sale of drink—freedom to load our newsstands with magazines of filth—freedom to exploit sex on the screen and on the stage—freedom to entice people to patronize these places with luring and seducing advertising.

The liberty bell never proclaimed an independence from God for America, nor license to ignore His moral laws in private or in public and national life. The liberty it proclaimed found its inspiration in the Bible. The bell rang out in a day when most of the great ideals were drawn from the Bible. To preserve that liberty there must be a return to the source from which it came—to the Word of God, and to an application of that Word to the whole of American life.

ALCOHOLIC BEVERAGE ADVERTISING NEARLY \$400,000,000 ANNUALLY

It is a long jump from the ten to twenty millions of dollars the temperance forces were guessing a few years ago the traffickers in Alcoholic beverages were spending yearly in advertising to the new high of just under \$400,000,000 now known to have been spent in such advertising in 1956. This latest figure has just recently been established by Dr. Carodine R. Hooten, General Secretary of the Methodist Board of Temperance in Washington, D. C.

The National Reform Association has been compiling figures on Alcoholic beverage advertising for quite a number of years. It was Dr. R. H. Martin, President Emeritus, who first unearthed sources of information and statistics to show that the guesses of the temperance forces of ten, twelve or fifteen years ago were far too low.

The latest figure to be released by the National Reform Association was for the year 1955. We showed that at least \$275,000,000 were spent that year in such advertising. This figure, we felt was too low, but we were not able to find definite statistics to establish a higher figure. We had

reason to believe that \$315,000,000 or even \$325,000,000 was being spent currently in this country in alcoholic beverage advertising per year.

Our released estimate was based on data we were able to obtain from various official sources. While we had long searched for it, we had never been able to find a source that would reveal how much was being spent in point-of-purchase advertising of such beverages. This long sought information Dr. Horton obtained from "Point-of-Purchase Advertising Institute, Inc." This source reveals that the amazing sum of \$207,500,000, which is more than half of all alcoholic beverage advertising expenditures in this country for 1956, was spent in point-of-purchase advertising. It's time for America to awaken to the fact that nearly half a billion dollars are being spent yearly to induce more of her people to drink more booze—to encourage more people to saturate their brains with alcohol—a poisonous, narcotic depressant.

A breakdown derived from trade journals and associations follows for alcohol advertising in 1956.

Newspapers	\$ 65,837,000
National Magazines	35,462,937
Network Television	6,682,856
Spot Television	34,237,000
Network Radio	3,000,000
Spot Radio	10,391,004
Point of Purchase	207,500,000
Outdoor	32,109,430
TOTAL	\$395,130,227

These figures are for time and space alone. They do not include the fantastic production costs, agency fees, art work, etc., involved in the production of television commercials and full color printed advertisements. Little wonder that America's toll of 4,500,000 alcoholics and 3,000,000 additional problem drinkers is increasing at the rate of 250,000 a year.

The situation calls for legislation. Pressure must be brought to bear on our representatives in Washington. Letters should flood the desks of the Chairmen of the House and Senate Interstate and Foreign Commerce Committees calling for action on the bills which would ban interstate alcohol advertising which have been referred to these committees.

A bill (H. R. 4835) introduced by Rep. Eugene Siler has been committed to the House Committee, Chairman, Rep. Oren Harris of Arkansas, House Office Building, Washington, D. C.

A bill (S. 582) introduced by Sen. William Langer of North Dakota has been committed to the Senate Committee, Chairman, Sen. Warren G. Magnuson, Senate Office Building, Washington, D. C.

DR. HAVEN EMERSON DIES

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ing organizations in the field of health he distinguished himself as a leader. As a result of his efforts the American Heart Association was formed.

He was distinguished in military service as well as in health and medical service. He was made Chevalier of the Legion of Honor by France and received the Distinguished Service Medal from his own government.

He was president of the American Public Health Association in 1933-34 and in 1949, on his 75th birthday, received a special Lasker Award for distinguished service in the field of public health.

He authored the book, *Alcohol and its effects on Man*, which was first published in 1934 and later revised. A number of other writings and pamphlets came from his pen.

His wife, Grace; three sons, Robert, research professor in plant physiology at University of California at Berkely; J. Haven, inventor and manufacturer of hospital equipment, Cambridge, Massachusetts; and Ralph, professor of botany at the University of Illinois; and two daughters, Mrs. Ethel Wortis and Mrs. Ruth E. Cooke, survive him.

It was the privilege of the editor to sit under the instruction of Dr. Emerson at the Institute for the Prevention of Alcoholism at Loma Linda Medical College, Loma Linda, California in June of 1955. His keenness of mind, cleverness of wit, humbleness of spirit and radiance of personality were unmarked by his years. It was an unforgettable experience.

Dr. Emerson was concerned about the use of alcohol as a health problem. To his scientific mind, the use of a poison for beverage purposes simply did not make sense. He called drinking "our most unscientific social practice."

"THE COAT AND TROUSERS DON'T MATCH"

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the meaning of "sabbath." It means "rest." By changing from the seventh day to the first day of the week for rest and worship, the apostles were recognizing the obligatory nature of the fourth commandment and the necessity of it for the well being of man. To those who claim that this day of rest is still to be the seventh day, let it be said that the fourth commandment does not state that God blessed the "seventh day" and hallowed "it". It says that God blessed the "sabbath." The Lord's Day, when remembered as a rest day, is blessed and hallowed. It is the Christian Sabbath!

The problem that Uncle Sam faces is that whereas history reveals that the colonists viewed this injunction with respect, and nearly all of the states of the Union make at least some recognition of the Christian Sabbath, practice in the United States

has degenerated to the place that man seems to have become lord of Sunday! We have taken what God intends to be a "holy day" and made it into a "holiday." Parks carnivals, theatres, beaches, and professional entertainment have taken the Sabbath to be their big day! Television "greats" all recognize that Sunday night is no doubt the most popular time on the air waves, and attendance at most churches would lend support to this boast. Commercial interests of every name are continually endeavoring to open their doors to a public who will shop on Sunday just as much as on any other day if only given the opportunity. And perhaps most revealing are the frequent meetings of boards and committees of our government that neglect both to keep the Sabbath for the Lord and to limit their work to six days a week. Uncle Sam is wearing a coat of righteous principle but his trousers are of unrighteous practice! They don't match!!

Some might simply pass this off by saying that after all every man's religion is his own business and it is impractical to think of legislative acts to protect the Sabbath. The Bible speaks in answer to this objection, however; for it says: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Ps. 127:1) No nation will ever receive the blessing of God unless it considers what God desires! If this is done first, there is every reason to believe that He will help us to work out the problems of practical application. Furthermore, the fourth commandment is not only directed to individuals, but it also is given to those who have under them responsible subjects. This not only includes fathers over their households, but it definitely includes the government whose responsibility is the welfare of the people. God held the kings and rulers of Judah responsible when commerce was allowed to continue on the sabbath. God therefore intends that where the government is involved and where public society is effected, it is the responsibility of the State, not the Church, to bring about such conditions prohibiting the open defying of any one of the ten commandments.

One must not look long to see the compromise and contradiction now currently practiced in our beloved country. On the stone walls of the county jail of Allegheny County in Pennsylvania are carved in bold letters the same words given to Moses centuries ago engraved in that original stone. Recently the writer visited a prisoner in these walls and found that his crime was the breaking of the eighth commandment. He was guilty of robbery; and properly so he had been arraigned and awaited trial. Yet while he was there in custody, advertisements were broadcasting across the same county that there was to be a special program in the new Point Park in downtown Pittsburgh on the evening of the Lord's

Day at the very time most churches would be conducting their evening services. This special program was in no way designed to be religious. In no way did it help the general welfare of the people; for it certainly made light of the services of the church and led people to light entertainment in place of devoted worship. Where is the "established justice" of our Constitution when a man is held for breaking one of these commandments, but the government sanctions open breaking of the fourth? While Uncle Sam maintains that she wants to be an ambassador for peace to all the world and to be known as a "Christian" nation, by his present regard for the Lord's Day he is publicly disregarding the Bible upon which he requires officials to take oath, he is destroying the foundations of the Christian faith by allowing secular interests to capture the time rightfully belonging to the building of religious knowledge and worship, and he is by his silence granting his blessing upon practical atheism! Someone has said that the Sabbath is the dike which keeps back secularism. If this be true, America is just about to be swamped; for the dike is certainly not in the thinking of most Americans.

Now if we will see this problem met, then it will take boldness in identifying ourselves with that which is true and morally righteous. In effect, it brings us as individuals and as a nation face to face with Jesus Christ who is Lord of the Sabbath. After all, Jesus Himself said that the greatest commandment was "to love!" He defined this as a love for Himself first of all, and then a love for our neighbor. Jesus was never satisfied with the hypocritical Pharisees who were constantly priding themselves on their keeping of the Sabbath, while at the same time were forgetting, and not interested in knowing, the intent of the law, that is, to do all out of a love for the Lord and a love for our neighbors. If we approach the Lord's Day from this standpoint of love for God, rather than love for the world, we can be sure of the Lord's blessing. It was this which Isaiah meant when speaking by the Spirit of God he wrote: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isaiah 58:13,14) This means that every man, woman, and child on the face of the earth is obligated to love the Lord with all his heart and to show this love by remembering the Sabbath.

As mentioned before, this becomes the responsibility of individuals of course; but also the heads of

families have a special responsibility over the members of their family. The Church has the responsibility of instructing her members in what it means to remember the Sabbath and to see that they are not negligent in performing their duties. And the State, as ordained of God for the maintaining of order and peace in society, is responsible to do all in its proper domain to see that the Sabbath is made a delight to the Lord, and not allowed to become the reason for God's wrath and curse. If the United States will become consistent in her practice, if Uncle Sam will wear a matching uniform, then there are certain definite procedures which can be taken to meet this issue.

For one thing, government officials should be an example to the citizenship. Open desecration of the Lord's Day by men in high offices will certainly lead to corrupt practice by those who see them. The Bible says that the magistrate is "the minister of God to thee for good." Therefore he must show the way by his example.

Furthermore, it is the obligation of the government official to seek to bring about legislation which will protect against open violation and neglect of the Sabbath by society. Such laws would take careful study, as do any laws; yet the difficulty in working out such legislative acts is no excuse for their not being in existence and being enforced. When Nehemiah was the chief official at the time of the rebuilding of Jerusalem, he enacted laws regulating Sabbath commerce and saw that they were enforced. (Nehemiah 13:15-21) It is interesting to note that he did not make exceptions because of differences in religious background! No man can who really fears the living God!

Finally, the government must not levy laws which interfere with the proper observance of the Sabbath on the part of any of the citizenship. Thus, the government official should oppose and seek to change any such laws which are in this way inconsistent. Since by its very nature the fourth commandment is both positive and negative, the government is logically to face the question by both these approaches.

In conclusion, it must be stated that the problem of Uncle Sam's coat and trousers not matching as he seeks to tread the trail of compromise can be seen in many areas of our national life. The area of Sabbath desecration is only one of these, but an important one. If the United States will continue to be the "land of the free and the home of the brave," then there must be a reexamination of our foundations of government in the light of the Word of God, which Jesus said is the "truth" which "shall make you free!" No government can exist which defies the living Christ, and no government which loves the living Christ will tolerate forgetting the Christian Sabbath!

From the Study Window

DAVID M. CARSON

Head of the Department of Political Science, Geneva College

Weekly I rejoice in the weekly return of a day of rest. A day when, no matter what the problems of Monday, they must be postponed till Monday comes. A day when the cares of the week, however they may overshadow, cannot encroach. Through my four years of college, I rejoiced in that weekly vacation. If assignments weren't done Saturday night, they stayed undone until Monday morning. If that meant some early rising on Mondays, it was worth it. If my grades suffered, it was not on that account; and I'm sure my attitude toward study was definitely better. Now that I'm a teacher I feel the same way. A day when one *can't* go to the office, when one *can't* teach school, when one *can't* stock the shelves of the store, is a blessing not lightly to be given up.

I must say, parenthetically, that this is all from the man's point of view. If I were a woman, I think I might look back with some envy on those Sabatarian days of our forefathers when all possible chores had to be done by Saturday night, when the housewife, far from having to display her most elaborate culinary efforts, could relax from the daily round of duties.

This boon of one day in seven as a day of rest came not by chance, nor even just by evolution. It was the direct gift of God to the man whom he had created. He, having made us, recognized our needs; so from the day when He himself rested after creation, through the enshrinement of the Sabbath in the decalogue and its reinterpretation in the Christian Sabbath, God gave us a day of rest.

Note the special virtues of the day. It is not just a cessation from activity. That also is necessary for men and it comes nightly through the gift of sleep.

It is not just an escape, such as we might find in an amusing movie or an alcoholic weekend. Rather it is a change of activity, and a change to a special kind of activity: the public and private exercises of God's worship. Ideally, at least, we spend the Sabbath, in a special sense, in the presence of Almighty God. So that, when on Monday morning, we return to the daily routine, it is to bring something eternal to our consideration of our temporal problems, something of the wisdom of God to the confusion of our days. All sorts of things happen to us on a well-spent Sabbath. Our sense of right and wrong is sharpened up to new keenness; the relative importance of things is rightly restored, as we see them from God's point of view; our love for our fellowmen, tarnished by too much contact with too many unlovely specimens, is revived as we remember God's love to us.

This boon, of course, is maintained at some cost. If we are to maintain with integrity our freedom from the chores of the world, on the grounds that the day is devoted to God, we must also separate ourselves from some otherwise proper pleasures. In the Sabbath was given to us specially for the worship of God, we must find our Sabbath pleasures in that worship. Ball games, and picnics, and even sleep, however proper and pleasurable in themselves, must not take the place of worship on the Sabbath. The Sabbath can be kept only by being given to God.

The promise of God stands sure: If thou . . . call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord.

I hereby give, devise and bequeath to the NATIONAL REFORM ASSOCIATION (incorporated under the laws of the Commonwealth of Pennsylvania),

FORM OF BEQUEST

the sum of _____ dollars (_____)

(In case a testator wishes to leave some particular asset or piece of property instead of a sum of money he can do so by inserting a clear and sufficient description of it in place of words "the sum of," etc.)